



# Parish Profile St Mary's Eastrop Basingstoke





## WELCOME

Welcome to this parish profile and role description ... and welcome to the Diocese of Winchester!

At the heart of our life here is a desire to be always Living the Mission of Jesus. We are engaged in a strategic process to deliver a mission-shaped Diocese, in which parochial, pastoral and new forms of pioneering and radical ministry all flourish. Infused with God's missionary Spirit we want three character traits to be clearly visible in how we live:

- Passionate personal spirituality
- Pioneering faith communities
- Prophetic global citizens



Tim Dakin

Bishop of Winchester



David Williams

Bishop of Basingstoke

The Diocese of Winchester is an exciting place to be at the moment. We wait with eager anticipation to see how this process will unfold. We pray that, if God is calling you to join us in his mission in this part of the world, he will make his will abundantly clear to you.

‘As the Father sent me so I send you ... Receive the Spirit.’ John 20:21

Read more about [www.winchester.anglican.org/mission-action/](http://www.winchester.anglican.org/mission-action/) here.



DIOCESE of  
**WINCHESTER**



## Basingstoke Deanery

Basingstoke is ranked amongst the best places to live in the country. The major town of Basingstoke has a population of 115k and around it lies some of the most beautiful villages and countryside in Hampshire. The town is planning to continue increasing its population in the next 15 years. Employment is amongst the highest in the country. Different communities get on well together. Basingstoke & its environs is a good place to live.

The Deanery chapter is amongst the largest in the Diocese with 17 parishes and chaplains from the hospital and hospice. The Chapter has an average age close to 45, equally divided between male and female. We are focussed on supporting our clergy and building cooperation between our parishes for the sake of mission. We have great ecumenical networks, and growing partnerships with other churches in mission.

We want enterprising clergy, who are team players, to join our chapter. We offer a rich depth of experienced leaders, great lay leadership, ecumenical prayer networks and a generous and diverse spiritual life. We have challenging times ahead, but a strong willingness to support our clergy and their families in the demands of ministry.



**Richard Harlow**

**Area Dean of Basingstoke Deanery**



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## Introduction:

Thank you for reading the Parish Profile of St Mary's Basingstoke. We hope it will equip you with the information you need as you prayerfully consider whether to apply for the vacant post of Rector in the Parish of Eastrop.

The vacancy has arisen following the retirement of Clive Hawkins, our Rector for the past 34 years.

In the following pages we will seek to give you an understanding of who we are, what we are doing and some of our aspirations for the future. We have tried to describe church life and ministry as it was before Covid, and how we have continued and changed during the pandemic.

You can also find out more at [www.stmarys-basingstoke.org.uk](http://www.stmarys-basingstoke.org.uk) .

## Welcome:

We are a conservative evangelical church fairly described, we hope, by these characteristics:



### **Christ-centred:** The

Lord Jesus is the very centre of our faith and we long that we will know him better and make him known to those around us. His substitutionary atonement and bodily resurrection are essential to our faith. We seek to live out what it means to follow Jesus as those saved by God's grace alone and empowered by his Spirit.

**Expository Bible Teaching:** We believe in the sufficiency of God's word for salvation and we try to live under it as our ultimate authority by God's grace and the help of the Spirit.

**Prayer:** We have the amazing privilege of being able to come in prayer to our heavenly Father. We believe that we can do nothing without God's guidance and empowering.

**Family:** We range in age from babies to 90-year olds, and have many different backgrounds – church, social and ethnic - we enjoy meeting, serving, worshipping, learning and growing together.

**Mission:** Through local activities and events, but also in our overseas links, we want to show God's love, and enable others to come to a saving faith in the Lord Jesus. With God's help we seek to see local people come to faith and join our church family every year.



# Our Statement of Purpose

## Our Statement of Purpose based on Acts 2:42-47

summarises this:

St Mary's aims to be a 7-day a week church for all ages.

In our **teaching** we aim to be biblically orthodox and relevant to the issues we face in life today.

In our **fellowship** we aim to be warm, caring and supportive, growing in both quality and quantity.

In our **worship** we aim to be vital, contemporary and culturally relevant-prayer based and cross centred.

In our **mission** we aim to be comprehensive, compassionate and evangelistic with a global as well as a local interest.

We are asking God to provide a conservative evangelical minister, with a complementarian understanding of ministry, who will help us to continue to grow in all of these areas.

After 1992 we were a Resolution B parish (that for theological reasons we would request a male Incumbent). Following the General Synod approval of legislation to allow women to become Bishops, the PCC in 2016 passed the resolution requesting, on the grounds of theological conviction, that arrangements be made for it in accordance with the House of Bishops' Declaration on the Ministry of Bishops and Priests. Currently that allows us to welcome the Bishop of Maidstone, as well as continuing to support and receive Bishop Tim and Bishop David.

Our current electoral roll has 349 members.

## Sunday Services

Before the Covid pandemic we would describe our services like this: The two Sunday morning services together have about 240 adults, and around 70 children including crèche. The form and content of the services at 9am and 10.45am are almost identical, though usually with a different service leader. During main school holidays we usually have one morning service at 10am. The 6.30pm service attendance is between 100 and 140 with some attending both a morning and the evening service.

Our Sunday services are loosely linked to our Anglican liturgy, with a contemporary character, especially in the evening. Our Communion services follow Order 2 in contemporary language and take place one Sunday per month in the morning and one Sunday per month in the evening. Music is led by different bands with a variety of ages involved.



After each service, refreshments are served in the church hall. The church bookstall is available on Sundays and throughout the week. Sermons are recorded and available to download from the church website.

From the onset of lockdown in March 2020, we moved to a pre-recorded service on the church website and YouTube, available to watch from 10am on Sundays.

As the weeks progressed, more of the songs were recorded by our church musicians rather than using generally available online material.

We often included interviews with church members or videos from mission partners. Zoom coffee was available at the end of the service. A children's programme was recorded weekly and available from 9.30am on Sundays.



As restrictions eased, we started with a 10am service livestreamed from Church, with a congregation of 80-100 socially distanced. An evening service was added and then a second morning service, all with the same content. Sunday children and youth groups also restarted in September. The same pattern continued after the November lockdown. From January 2021, while

in tier 4 and tier 5, we have planned to adapt the first morning service for children under 11 with their families, and the evening service for teenagers and young adults.

We previously had a monthly 8am Sunday BCP Holy Communion service, with about six people attending, and a similar BCP Holy Communion service once a week midweek in Advent and Lent.

Funday Sunday is an informal monthly gathering on Sunday afternoons, aimed at unchurched families with primary aged children, which continued on Zoom until summer 2020 but is temporarily stopped.

During 2019 we held three infant baptisms and two infant thanksgivings. We usually have an annual Confirmation service (occasionally with one or two candidates from other parishes) and in 2019 there were five adult/teenage baptisms (four by immersion) and 11 confirmations. In 2019 there were two weddings, one church funeral and three at the crematorium. In 2020 there were six weddings, two church funerals and 10 funerals at the crematorium. Historically we have not remarried divorcees but sometimes have held services of prayer and dedication after a civil ceremony.



We are a town centre church, and the congregation is drawn from across Basingstoke and beyond and includes all age ranges. Many of the congregation have been members for years, and there is also a significant turnover as people move into and out of Basingstoke. Each year a number of those who join us are new to the Christian faith.

### **Staff Team**

We currently have a staff team of six. Our Curate, Rob Phillips, came to us from Oak Hill College in July 2017. We have had regular training curates, though often with an unfortunate hiatus of one or two years between them – an issue that we will continue to highlight to the Diocesan senior team. Prior to the vacancy Rob led the teenage and young adult ministry in addition to all his other duties. Caroline West, our Curate, is particularly involved in women's ministry and children's work. She was appointed as a permanent deacon in 1995. Janet Waldock our Pastoral Assistant joined the staff team in 2001 and works part time.

Fiona Edwards and Hannah Jenkins are our part time church administrators, assisted by various volunteers. Timothy Furlong, who

was a ministry trainee for the past 3 years, now works one day a week on IT and technical support.

We currently have one part-time Ministry Trainee (Music Ministry for ten months). We have generally recruited from personal recommendations and had capable young men and women in agreement with the church's theological position, several of whom have gone on to ordination. During their two or three years with us, ministry trainees typically attend the Cornhill Training Scheme in London or the South Central Ministry Training Scheme (SCMTS) in Oxford.

Our Gap Year Trainee position has been vacant since summer 2020. We recruit from within the church family as the opportunity arises for 3 days a week over 10 months, plus weekly SCMTS.



**Rob Phillips**



**Caroline West**



**Janet Waldock**



**Fiona Edwards**



**Hannah Jenkins**



**Timothy Furlong**

## Church of England Governance

Philip Hiorns and Jefferson Lynch are Churchwardens; their role has been as elders working with the Rector. The PCC has twelve elected members, three elected Deanery synod members plus the two Churchwardens (also Deanery Synod members) and clergy. Chris Fry, a PCC member, is also a lay member of General Synod and she has also been a member of several Crown Nomination Commissions. Rob Phillips, Emma Hayes and Philip Hiorns are members of Winchester Diocesan Synod, and Philip Hiorns is Lay Chair of Basingstoke Deanery.

## Ordained and Lay Leadership

We encourage every member ministry, both in our Sunday services and in the wider ministry of the church. Besides clergy and some of the staff, there are several other church members who occasionally preach. As a church holding a complementarian position, we have both men and women leading services and intercessory prayers as well as both men and women fully involved in strategic leadership.



**Philip Hiorns and Jefferson Lynch,  
Churchwardens**



St Mary's has a variety of groups that meet throughout the week. It is here that most of the discipling and much of the pastoral work is done through the relationships that are built. The staff and some church members have particular care for the elderly, sick and housebound.

## Housegroups

There are 20 housegroups meeting fortnightly, most on Wednesday evening, for Bible study, prayer and fellowship, and this is the main avenue of pastoral care at St Mary's. Each group follows the same programme, with study notes provided and occasional training sessions for the leaders. The groups are mostly geographically based throughout the town and surrounding residential areas. Most groups have continued to meet on Zoom. Where members are not part of a housegroup, pastoral care is more difficult, and this is perhaps one of our challenges.

## Prayer

Our central prayer gathering is on alternate weeks to housegroups. We would usually sing a couple of songs, have a short bible talk by a member of the congregation, and pray in small groups for global, national and local needs, Mission Partners, church family needs and outreach opportunities. About 25-35 people attended: so only a small proportion of the congregation. Since going onto Zoom, the attendance has increased to 60-70 and may be a pattern worth keeping. There are a number of informal prayer triplets which meet at other times.

## Women's Ministry

Focus, fortnightly on a Wednesday morning with crèche, is a Bible study and fellowship time for women of all ages, with 40-50 attending. Sometimes a Christianity Explored course runs in tandem with Focus for non-Christian women attending the group. Focus has continued on Zoom.



Each spring the women of the church can attend one of two identical weekends away. These are an opportunity to study the Bible in-depth, led by Caroline West. Around 40 women attend each weekend. There are also usually two annual evening outreach events for women.

Some women take part in the South Central Women's conference, often at St Mary's Maidenhead, but it has also been held at St Mary's Basingstoke. A large group used to attend the London Women's Convention each Autumn until that ceased in October 2019.

## Men's Ministry

The ministry to men is less developed. The main event has been a men's weekend away, held in the autumn every one or two years, with an invited speaker. Around 50 men attend, with some joining a long walk or a group cycling on the Friday before arriving at the venue.



Men's breakfasts have occurred sporadically.

A men's reading group was started and led for several years by the late Bishop John Ellison and continued weekly looking at selected Christian books. A small group of younger men were meeting with Rob Phillips for an evening Bible study. For the past couple of years an informal group of men have met for a morning walk approximately monthly, and it has been an opportunity to involve some on the fringe of church.

### Church Meals

Prior to the pandemic we were having congregational meals, usually termly. 80-90 came for breakfast before the 9am service, 100 for lunch after the 10.45am service, and 60-80 for the supper after the 6.30pm service.

### Young Adults

Connect is a group for those between 18 and mid 30s which meets on alternate Wednesdays for a Bible study. On Sundays, Connect meets after the evening service, for food, chat and discussion. During the pandemic, Connect has been meeting on Zoom but then also meeting again in small groups for the period when it was permitted. For the past few years there have been two weekends away each year with bible teaching and social activities. Plans were to reduce to one weekend annually in the hope of encouraging more general integration into the church family.



## Ministry to Elderly

The over 60's Lunch and Social Club met fortnightly, with around 80 guests, some of whom are church members, but many have no church affiliation. It provides an opportunity for friendship and support, and also for gospel outreach.

In normal times, a three-day Holiday at St Mary's for the over 60s is held in July. During the pandemic we have kept in touch with many of those who attend lunch club with a regular letter delivered in person or by email.

In the summer, socially distanced cream teas were organised in church members' gardens for those who felt able to come out. At Christmas, goody bags were delivered.

S-40 PLUS is a fellowship group for people who are living alone for whatever reason, though those involved tend to be over 60. Regular outings are organised.



**Newcomers** are given a warm welcome and are encouraged to integrate into the church family. We have a welcome pack and invite newcomers to a welcome lunch or tea.



# Youth and Children's Work

The youth and children's work has been for many a significant reason for joining St Mary's. Caroline West oversees the children's work, and youth has been overseen by ministry trainees, assistant ministers or curates. There are fewer children than several years ago, with pre-covid numbers being 70 children on Sunday mornings (10 years ago 100 children) and 15-20 teenagers on Sunday evenings.



## Sundays

On Sunday mornings there are groups for children from 0-14, at both services. A team of dedicated volunteers help with the various groups: crèche, Tumblers (aged 2-4 years), Climbers (Yrs R-2), Explorers (Yrs 3-4), Pioneers (Yrs 5-6) and Pathfinders (Yrs 7-9). At the 9am service, Treasure Box is a group for children with moderate to profound learning difficulties.

Unite+ is for 14-18-year olds and meets after the Sunday evening service for Bible study, occasional guest speakers, food and games.

## Weekday Groups and Weekends Away

Most of the age groups also meet on Fridays for the different youth clubs (ACE: 25-30, Engage 25-30, Unite 20-25). Whizz Kidz for infant school children meets on Thursdays (15-20 children). Often the church family children bring friends to these groups and a few eventually also make it to Sunday groups or join in with one of the weekends away for the Pathfinder/Engage group or for Unite.

Many of the children and youth attend summer camps. We have particularly strong links with M+M (Urban saints) and Dorset Venture.

GBG and 4B's are college age groups meeting weekly for Bible study and fellowship.



## Holiday Club

A Holiday club for Infants and Juniors running over four days at the end of August has long been a strong outreach activity for St Mary's and would normally cater for around 150 children with many adult and teenage helpers, reaching children with no church connection. In August 2020, we were able to have a modified holiday club with two mornings for Infants and two mornings for Juniors.



The pandemic has been very disruptive to regular youth and children's work. A weekly online recorded children's session was provided during the first lockdown and again in November. The older groups had sessions on Zoom, but with increasing reluctance of many of the teens to continue after such a long time.

During September, October and December Covid-secure sessions for primary school aged children and also Pathfinders were provided during the two morning services. Unite+ was also able to meet physically during those three months.



Enabling others to come to know and love the Lord Jesus is our great desire, and we do that at many levels to provide opportunities for those at different stages to eventually come to faith. Some examples of our evangelism and outreach activities are:

## Special Events

We have held events for the congregation to invite friends along to. Sometimes these are congregation-wide such as “The Roots of Jazz” event in Feb 2020, or a guest speaker event. We also run more specific events such as the Ladies Christmas Craft Evening. We have had an occasional lecture series as well as annual midweek evening Lent talks.



## Christianity Explored

We run Christianity Explored courses 2-3 times a year and have been able to continue these online during Covid. We usually have around 5-6 enquirers and would love to see this number grow.



## Toddler Groups

We have toddler groups on Tuesday and Thursday mornings and also run a monthly dads and toddlers group on a Saturday morning. These groups have been a significant evangelistic opportunity.

## Elderly

The over 60s lunch club and Holiday at St Mary's in the summer.

## Schools

The Open the Book team visits 3 primary schools. We would love to expand our schools' ministry.

Other groups at St Mary's that welcome both church members and other local people include:

- The Marriage Course
- Care for the Family parenting courses
- St Mary's cricket team
- 5-a-side football on Saturday mornings
- Divorce Recovery Workshop
- Monthly games morning

The Church Centre is open during the week, and a coffee shop operates in the morning. Though not far from town, the number of visitors is very small. Foodbank collections are made at church and some members help in that work.



Several church members are involved with the Basingstoke Town Chaplaincy. The extension of the parish has opened up possible opportunities for greater links with Costello secondary school and Rucstall Primary School. Church staff occasionally have opportunities for leading assemblies in a nearby CofE school. Other members present Lovewise material in several schools across the town.

Church Planting in a very small parish was never an option, and outside of the parish would have been very very difficult in the past. But in the 1980s two morning services were started, increasing to three in the early 1990s. When the auditorium opened in December 1995, we returned to one main morning service, but then “planted” a second morning service again in 2012.

In Autumn 2020 we delivered a Parish News in October and again in December to all the houses in the enlarged parish. Some new visitors attended Christmas events as a result.





**Carlile College, Kenya**

Through the Christian Workers Trust we financially support mission overseas and in the UK, as well as the non-Diocesan funded staff at St Mary's. Links to Christian workers in other countries includes those in Australia, Argentina, Chile, Kenya, and Uganda.

We support Crosslinks, Langham Partnership, and organisations supporting the persecuted church. Sometimes we have members who serve with UCCF doing Relay or as Staff, and also keep links with those who serve in other churches as trainees or student workers. We have been supporting two church plants in other parts of England.



**Jonny and Jenny Bertin**



**David and Rachel Williams**

We enjoy having visits from our partners and if appropriate we invite them to preach, or have dedicated meetings for updates. Housegroups are encouraged to adopt a mission partner. The various links are prayed for on Sundays and at prayer meetings. Visits to our partners are very occasionally made by individuals, and there have in the past been just a few visits by a larger group.



# Basingstoke and its Environs

The small market town of Basingstoke was designated a London overspill town in 1961. It has grown into a large thriving town with a population of 115,000 (the total for the borough of Basingstoke and Deane is around 176,000). Eastrop which was once a small settlement east of Basingstoke is now at the heart of the town.

The majority of the borough's population occupies the working age groups with 58% aged 20-64 years, but the population aged 65 and over is predicted to rise significantly over the next twenty years. While the large majority of the population are white British, other ethnic groups are a significant part.

Employment rates are above the national average, and many residents work in Basingstoke. It is just 45-50 minutes on the train to London, so many commute into London as well as other nearby towns. There is also significant commuting into Basingstoke.



The town has many good facilities and attractions, though as is true across the UK, how it will all look post Covid remains to be seen. Retail, sport, entertainment, culture and arts are all well provided for, and neighbouring towns and cities are easily accessible. Transport links are good. The railway and bus stations are a short walk from St Mary's.

There are good primary schools, and though secondary schools are more varied, there are good choices available. College provision is good, with Basingstoke College of Technology in the town centre, and Queen Mary's Sixth Form College just beyond the current Eastrop Parish boundary, and a further selection of sixth form colleges within fairly easy reach of Basingstoke.



The countryside around Basingstoke is beautiful and easily accessible, including the rolling hills and woodlands of the North Wessex Downs.



# A Brief History of the Parish and Church Buildings

St Mary's Church is situated on the Eastern outskirts of Basingstoke town centre.

There has been a Christian presence on this site since Anglo-Saxon times. The old church, a Grade II listed building, is composed of three principal parts.

The Chancel probably dates from 1835 and the eastern nave from 1886. To accommodate a growing congregation, many from the neighbouring parish of Basingstoke, the western part of the nave was rebuilt and extended in 1912.



A new purpose-built rectory was built in 1966, and in 1974 the present hall was added. During the 1980s the church continued to grow significantly, and it was decided to build a new auditorium to accommodate the growing congregation.

The auditorium, with a seating capacity of 500, was built on the original church car park. The rectory and gardens were purchased by the PCC and are now the car park and annexe (used as offices and rooms for children's groups on Sundays). The reception and the atrium were added, and the kitchen and toilets were extended and upgraded.



This whole project was completed in December 1995 at a cost of £1 million, with 90% of the total raised by the church congregation.

In 2002 the old church was renovated, with removal of fixed pews, provision of underfloor heating and a partition added to create a separate area for meetings.

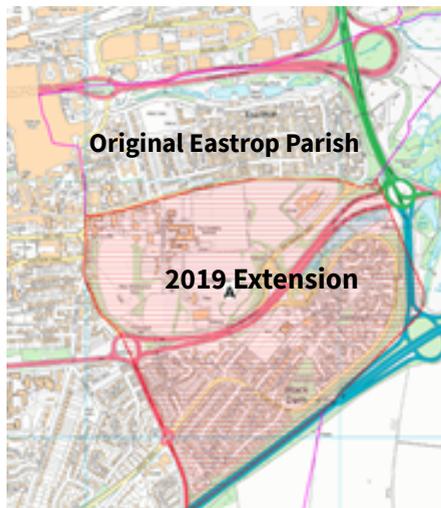
This is now used for children's and youth groups, as well as some smaller services.

St Mary's Church, Basingstoke - Floor Plan



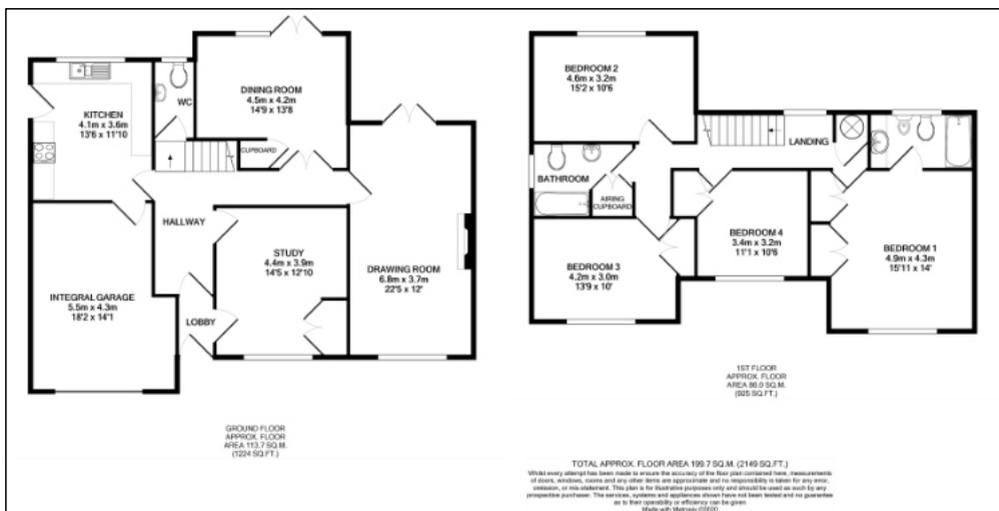
The Parish Population of Eastrop in the 2011 census was 2182, with the main areas of housing being Eastrop, the Riverdene Estate, and the Rosebanks Estate. The eastern part of Festival Place in the town centre lies within the parish, as does Churchill Plaza – ex Barclays building now residential apartments. Eastrop Park, a popular town centre park with a boating lake and paddling pool for young children, is also in our parish.

In 2019 the parish was extended to include the Black Dam area, raising the population to 4816 (from 2018 data) with 2,111 households, and including Costello secondary school, Rucstall primary school and Basingstoke and Deane Council offices. The enlarged parish is ranked 4,851 in the parish IMD rankings, where 1=most deprived of 12,382 parishes. It covers an area of 0.7 square miles. It is likely that there will be more parish boundary changes in the future, enlarging further the size of Eastrop Parish.





• **The Rectory** is just outside the parish boundary, about 10 minutes' walk from church in Wallis Road. It has one ensuite bedroom, three further bedrooms, family bathroom, a study, two reception rooms, kitchen and downstairs toilet, a garage and front and rear gardens.



- **Camwood Close**, a four-bedroom house with study, reception room and playroom, is a Diocesan house occupied by our training curate. It's about a 15-20-minute walk from church.
- **Beaulieu Court** is in the parish and the house is owned by the PCC and occupied by our Curate.
- **Rothay Court** is also in the parish and the house is owned by the Christian Workers Trust and provides accommodation for Ministry Trainees.



We do not have collections at services. The gospel is a gift, freely given, and we want visitors and enquirers not to feel under any compulsion to give money. We encourage generous giving with two annual appeals to the congregation, one from the PCC and the other from the independent Christian Workers Trust. Over many decades God has been good, and through the generous giving of our members we have always been able to meet our outgoings.

### PCC account summary:

Year	2018	2019	2020
Income from donors	£144,000	£149,000	£137,000
Legacy		£25,000	
Other income	£57,000	£66,000	£26,000
Total income	£201,000	£240,000	£163,000
Total expenditure	£192,000	£201,000	£161,000
Net income	£9,000	£39,000	£2,000

- Other income is mainly payment for activities including weekends away
- 2020 figures are unaudited headline figures;
- 2020 contribution to the Common Mission Fund (our parish share) - £99,000



# Future Hopes and Challenges

The congregation was asked to comment on what they valued about St Mary's, as well as areas for improvement or development. The responses indicate the value that is placed on good Bible teaching, the ministry to children and youth, welcome and general friendliness, and activities for all ages as well as a thankfulness for all the online provision.

It will probably be a long time before we can return to the sort of Church family life that we experienced before Covid. But whatever the future may look like, we long that as a Church family we would grow as Christian believers in our understanding and maturity; and that we would continue in our outreach to our friends, relatives, neighbours, colleagues and town. We hope we can continue and develop our online ministry, as well as in time returning to more familiar gatherings together.

Growth of the congregation, seen over the past few decades, has slowed in more recent years, and there is also a perception that we have been coasting for a while and perhaps become a bit too comfortable. The congregation responses also pointed to some of the challenges that will face us as a church over the coming years, as well as some hopes for further development.

We are thankful for all the children and younger adults who are part of the Church family but need to pray and endeavour to bring in more, conscious also that some of the core members over the past 20 to 30 years are now reaching or well into retirement. We need to provide more opportunities for younger adults to take on leadership roles.

The heading of Evangelism was not explicit in many of the congregation responses. It will be good to be reminded of the need to help others to come to faith, and to continue providing various evangelistic opportunities.

Although the congregation is primarily white British, middle class, there are a number of BAME members. We need help in developing fellowship and active participation across the membership. We also need to be able to appeal more to non-middle class people in order to help our outreach in the parish and the town.

We should pray more! Many do pray in various different groups and settings, but we could pray so much more, and trust God to be at work in ways we can't even imagine!



Staffing levels at St Mary's are currently lower than in previous years, and we hope our new Rector will want to and be able to recruit additional ministry staff and trainees. It would be helpful too, if the Diocese could allow us to have a new training curate when Rob Phillips ends his curacy. It would be wise to think about succession planning for existing staff.

We must pray for more opportunities in our local schools and continue to investigate what they might be.

The Diocese received funding from the Strategic Development Fund (SDF) for student outreach. We were invited to be involved in student outreach at Queen Mary's Sixth Form College (QMC). The initiative lapsed when we had not recruited a suitable student worker in the time allowed. Even without SDF funding it would be good to have outreach to QMC, and it remains in our Parish mission action plan, together with enhancing our outreach to 18-to-35-year olds. It might be that a dedicated youth minister (suggested by congregation members) would also be able to work in the QMC setting.

During 2020 a Diocesan Church Planting Forum was set up with membership from the Bishop's staff and Diocesan staff and the lead ministers from eight Major/Resourcing/Large/Other Church-Planting Churches. St Mary's is one of the eight churches. Church Planting may be something we could do in the years to come.

Diocesan plans for another Resource Church will probably see one established in our neighbouring town centre parish. Of course we hope and pray that such a church would bring more people to faith and help church revitalisation and future planting. But naturally we have some concerns as to the impact that the arrival of a new and well-funded congregation would have on us and other local churches. We would want to have a good working relationship with them, even though there would probably be some differences in our theological positions.

Church members are involved in various town ministries and would like to see more collaboration where that is possible. We want also to be able to reach out in particular to our extended parish, aware also of the need to be culturally and socially relevant, while in no way watering down the challenge and truth of the gospel.



# Person Profile of Our Next Rector

## The incumbent we are looking for is:

- a man who loves the Lord Jesus, is devoted to him in private where nobody sees, as well as in public, and who displays personal holiness, humility and Christian maturity.
- one who submits to the authority of the Bible as the prophetic and apostolic witness through which the Holy Spirit speaks to us.
- a Pastor-Teacher able to teach scripture faithfully and engagingly, continuing our expository Bible preaching with good personal and corporate application.
- one who will be an example and encourager of prayerfulness amongst the church leadership and the whole church family.
- someone who believes that the death of the Lord Jesus Christ - under the wrath of God in the place of sinful people - and His resurrection, is the sole basis for peace with God.
- convinced that justification is by grace alone through faith alone in Christ alone as revealed in Scripture alone to the glory of God alone.
- clear in his understanding of and ability to communicate the gospel, with a passion to see people brought to faith in the Lord Jesus and nurtured in the Christian faith.
- committed to the flourishing of women's ministry within the context of complementarian theology.
- someone who holds orthodox views on human sexuality in line with the traditional teaching of the Church of England.
- a man who assents to and supports without reservation the Reform Covenant and the Jerusalem Declaration (see appendices).

## Skills and Experience

### This job requires a man who:

- is able to provide strong leadership and is personally resilient.
- has the ability to oversee the management and administration of St Mary's, including prioritising his own workload and that of his team.
- will be a support to the staff team.
- can develop structures to train new leaders and promote mutual discipleship within the church family.
- will encourage every-member ministry so that all church members will be able to serve.
- will have a wise and prudent attitude to church finances.
- will aim to maintain and grow ministry to all ages.
- will be open to consider new patterns of ministry and outreach, with an ability to shape and share vision, plan strategy and enable implementation, while always aiming to do this as part of a team.
- is able to hold together in fellowship people from diverse church backgrounds.
- is a good listener, and sensitive to varied pastoral needs.
- will encourage the church family in support of global mission.
- will fully participate in and contribute to the life of the Deanery (including synod and chapter) and Diocese.
- will collaborate with other local Gospel-centred churches.
- will support and participate in the local and regional ReNew network.

This role description should be read in conjunction with the Guidelines for the Professional Conduct of the Clergy.

## Appendix 1

### Reform Covenant

We who subscribe to this Covenant bind ourselves together in fellowship to uphold, defend and spread the gospel of Jesus Christ according to the doctrine of the Church of England.

We affirm the definition of this doctrine that is set out in Canon A5 as follows:

The doctrine of the Church of England is grounded in the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular such doctrine is to be found in the 39 Articles of Religion, the Book of Common Prayer, and the Ordinal.

Specifically, we lay emphasis on the following:

1. The triune personhood of God as the Father, the Son and the Holy Spirit, and the historical incarnation of the Son of God through the Virgin Mary.
2. The substitutionary sin-bearing death, bodily resurrection, present heavenly reign, and future return to judgement of Jesus Christ the incarnate Son.
3. The universality of sin, the present justification of sinners by grace through faith in Christ alone, and their supernatural regeneration and new life through the Holy Spirit.
4. The calling of the Church and of all Christian people to a life of holiness and prayer according to the Scriptures.
5. The primacy of evangelism and nurture in each local church's task of setting forth the kingdom of God.
6. The significance of personal present repentance and faith as determining eternal destiny.
7. The finality of God's revelation in Jesus Christ and the uniqueness of his ministry as our prophet, priest and king, and the only Saviour of sinners.
8. The infallibility and supreme authority of "God's Word written" and its clarity and sufficiency for the resolving of disputes about Christian faith and life. (See Article 20)

Our understanding of God's way of life for his people includes:

- a. The special teaching responsibility of ordained leaders within the every-member ministry of the body of Christ, and the need to provide for its continuance.

- b. The unique value of women's ministry in the local congregation but also the divine order of male headship, which makes the headship of women as priests in charge, incumbents, dignitaries and bishops inappropriate.
- c. The vital importance of monogamous life-long marriage for the care and nurture of children, and the well-being of human society.
- d. The rightness of sexual intercourse in heterosexual marriage, and the wrongness of such activity both outside it and in all its homosexual forms.
- e. The urgent need for decentralisation at national, diocesan and deanery level, and the need radically to reform the present shape of episcopacy and pastoral discipline, to enable local churches to evangelise more effectively

## Appendix 2

### The Jerusalem Declaration

In the name of God the Father, God the Son and God the Holy Spirit:

We, the participants in the Global Anglican Future Conference, have met in the land of Jesus' birth. We express our loyalty as disciples to the King of kings, the Lord Jesus. We joyfully embrace his command to proclaim the reality of his kingdom which he first announced in this land. The gospel of the kingdom is the good news of salvation, liberation and transformation for all. In light of the above, we agree to chart a way forward together that promotes and protects the biblical gospel and mission to the world, solemnly declaring the following tenets of orthodoxy which underpin our Anglican identity.

1. We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope and thanksgiving to God in all things.
2. We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.
3. We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.
4. We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with God's Word and as authoritative for Anglicans today.
5. We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Saviour from sin, judgement

and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.

6. We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture.
7. We recognise that God has called and gifted bishops, priests and deacons in historic succession to equip all the people of God for their ministry in the world. We uphold the classic Anglican Ordinal as an authoritative standard of clerical orders.
8. We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.
9. We gladly accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptise, teach and bring new believers to maturity.
10. We are mindful of our responsibility to be good stewards of God's creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.
11. We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognise the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.
12. We celebrate the God-given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.
13. We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.
14. We rejoice at the prospect of Jesus' coming again in glory, and while we await this final event of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.

## Appendix 3

### ReNew Statement of Faith

Knowing that unity is a work of the Holy Spirit which can only be established through the atoning work of the Lord Jesus Christ, we rejoice in the fellowship of all those who subscribe to the 2008 Jerusalem Declaration.

We accept the definition of the doctrine of the Church of England as set out in Canon A5:

The doctrine of the Church of England is grounded in the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular such doctrine is to be found in the 39 Articles of Religion, the Book of Common Prayer, and the Ordinal.

#### IN PARTICULAR:

We receive the canonical books of the Old and New Testaments in their intended literal sense as the inspired and unerring Word of God, the sole sufficient and perspicuous rule of Christian faith and practice and the final court of appeal in all controversies relating thereto. The Old Testament is to be interpreted in the light of the New, and all parts of the New Testament are of equal and apostolic authority. No part of Scripture is to be interpreted in a way which contradicts or excludes any other part.

We acknowledge the Lord Jesus Christ as our only Priest and Mediator who took our place on the cross and by his sacrificial death paid the price for all our sins, thereby fully satisfying the demands of the Father's justice and reconciling both us to God and God to us. Through his death alone, we gain full access to God and, therefore confident of God's mercy and by an act of his free grace, we are accepted as righteous by faith alone for Christ's sake alone, apart from our good works. Nevertheless, a true and living faith in Christ brings forth good works and a loving heart to obey his commandments.

We affirm that men and women are equal as human beings created in the image and likeness of God. We also affirm that God created male and female differently, in order for them to be complementary to each other. This complementarity is specially to be seen in the marriage relationship and in the roles given to men and women in the family of the church. Thus, matrimony is the lifelong union between one man and one woman, and sexual relations outside that context are sinful in God's eyes. Furthermore, within the church there is a divinely appointed order in which eldership/oversight roles are given to men only, not for the purpose of domination, but in order to protect and nourish the entire body of Christ. The ministry of men and women is equally valid, valuable and necessary in God's eyes, but the Church must take care to study and to obey Scripture with regard to preserving the complementarity of roles.